

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Let us then be what we are, and speak what we think, and in all things keep ourselves loyal to truth."—LONGFELLOW.

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Thursday, March 24, 1910.

Price One Penny.

THE BOOK OF MORMON NEEDED.

(Concluded from page 166.)

Before they can answer this question one way or the other, they must know just what the primitive Church organization was. If they do know all this now, why do they not establish it among themselves, and unite together on it? If they cannot determine a simple question of this kind, relating to organization merely, what right have they to set themselves up for judges of what the revelations of the Almighty should contain? The Book of Mormon is valuable on the ground that two witnesses to truth are better than one. Under the Mosaic dispensation two witnesses were required before the extreme penalty of death could be legally inflicted on malefactors. As the time for the second coming of Christ is near at hand, according to the general expectation of Christendom, when the Almighty will inflict the death penalty in a very direct manner upon multitudes of the rebellious sons of Adam, He has righteously sent into this world the second witness to the gospel truth, and He thus complies with a principle of His own law to mankind. It would be wise for us to note the preparation for His second coming which this second witness portends. It is more valuable as a witness for gospel truth since it agrees with the Bible, than if it disagreed with it in essential doctrines and principles.

The Book of Mormon is invaluable as showing by its sacred

historical records what are the disastrous consequences that follow disobedience to gospel laws. There is no other sacred history of this character extant. The Mosaic dispensation had an associated detailed history showing the results of obedience or of disobedience to the Mosaic laws, and it would be quite strange to find nowhere an inspired history relating the consequences of a failure to comply with gospel laws, or to show at large what have been the fruits of obedience to them. The Acts of the Apostles in the New Testament is the nearest approach to a record of the kind in view which the Bible contains; but it is merely the opening chapter of the needed history. The Book of Mormon supplies this need in the most perfect manner. Again, it is useful to show how the purpose of the Lord to scatter the people from the tower of Babel abroad upon the face of the whole earth, was accomplished with respect to this Western Continent. That book is valuable because it manifests where the other fold of his sheep, spoken of by the Savior, was located. It is of great worth because it shows that, for some reason or other God holds the land of America choice above all other lands in the world, and that a high standard of righteousness is expected of those who occupy it. Other points connected with this case are deserving attention, but remarks for the present will be concluded by pointing out the one great use that the Salt Lake Ministerial Association, collectively and individually, can make of the Book of Mormon.

Two principal and ever present means have, from the beginning of God's dealings with mankind in Eden down to the present, been left open to the choice of every person who hears His laws and the gospel of Jesus Christ, by which the virtue of these principles can be tested, and their Divine origin ascertained. We can accomplish this end by obedience to them, or we can test their authority and power just as effectively by disobedience. No matter which of these alternate courses we follow, the matter is to be definitely settled by experience—an experience that is, on the one hand, an everlasting joy and blessing to us, or one, on the other, that has for its end only regret, bitterness and woe.

Accepting the general understanding of the events that transpired in Eden, we find that Adam tested the divinity of the commandments which the Almighty gave to him by disobedience. He ate of the forbidden fruit, and lost Eden with all its joys and blessings, nor was a second trial of the matter allowed. Later, Noah preached the commandments of God and the duty of obedience to them, to the antediluvians, for one hundred and twenty years. In this case also the people tested the divine inspiration of this servant of God, and the authority of the laws which he promulgated and the virtue of the prophecies which he announced, by the experience that comes from neglect and disobedience, but none of them lived long enough on this earth after the flood came to profit much in their temporal lives by the knowledge they were

acquiring. No second probation was granted to them either. The Israelites often tested the divinity of God's laws and the authority of His earthly representatives by experience, and they, too, garnered the fruits of their doings in full measure.

We all know that experience is sometimes very costly, and often wholly destructive of our hopes and prospects. The false steps that we take may not be recovered. Their results are not always foreseen, but are often concealed until they come upon us in overwhelming and deadly power. Experience, further, requires time for its development, and so if the Divinely ordained way of eternal life is not chosen in the beginning, death may overtake us before we realize our error, or an opportunity can be seized for tracing out a different course.

Many of the opponents of "Mormonism" have been trained from youth to look upon it as a snare and a fraud, and are, therefore, not inclined to test its truth by experience. They receive our testimony also with incredulity, and scorn our claims that Joseph Smith was a prophet of God. Jesus said that if any man do the Father's will he should know of the doctrine, whether it was of God or of man. That appears to constitute a sufficient test under all ordinary circumstances; but in view, it may be presumed, of the great judgments which are to come upon the earth in the "last days," and knowing just what position the people of the world generally would occupy respecting His great Latter-day work, He has, in amazing mercy, opened the way for every person of adult age, and who possesses ordinary intelligence, to ascertain whether this work is of God or not without passing through any religious experience whatever. He makes the appeal to the cold, intellectual, reasoning powers of His creatures. "Mormonism," as this work is commonly known, is so constructed that the Book of Mormon holds the keys, visible to all, of its truth or falsity, and they are offered to us for our personal use.

The case so stands that if the Book of Mormon is true historically, "Mormonism" is the truth of God, and on the other hand, if the historical records of that book are false, "Mormonism" is false from beginning to end. The "Mormons" can in no way escape from these conclusions, and if they cannot, on what grounds can other people avoid facing them, and bearing the consequences of their related actions? The "Mormons" do not wish to fly from this position—from this feature of their case—and what good reason can be given why anyone should wish to do so. Why should not the contention be joined on that very score? If "Mormonism" has a weak point anywhere in its whole structure, just here is where it can most likely be found. In what other feature can it be weaker, if it is a fraud? Why is the apparently most vulnerable point in this work overlooked so conspicuously, and ceaseless attacks upon it elsewhere? What great harm can sectarians do to it by showing that the moral and religious principles of the

Book of Mormon harmonize closely, or even perfectly, with those in the Bible? Will not unprejudiced people conclude hence that it must be a very good book? And that it may be even sinful to cry down such a work? Let our opponents prove that the history contained in the Book of Mormon is not true, and they will then have struck a blow at this Church, which affects it in a vital part. When that is done it will make no difference to anyone what becomes of the little side issues that some ministers magnify into mountains of importance.

Why should men rail at the Priesthood in this Church? It has been subjected to such attacks from the beginning, and still exists. *Just let it be proven that the historical records in the Book of Mormon are false, and then the Mormon Priesthood will tumble of its own accord, and all other features of this work that are distinctly Mormonistic will also perish from the earth.* In attempting this work, no experience in "Mormonism" is necessary. No disobedience to its principles entails a penalty. The work of proving the Book of Mormon records false is open to everybody. If that history is false, sectarian ministers can scarcely be ignorant of that fact; and they ought not to have much trouble in making its untruthfulness apparent. Some of them seem to be greatly interested in efforts to destroy "Mormonism," and if they do not set about that kind of work, in the manner just pointed out to them, shall we not righteously conclude that they do not wish to make any use of the Book of Mormon under any circumstances? Shall we not justly believe that they, as well as we, are aware that that history can not be proven false, and that they are wilfully opposing a work which they know is of God?

If this idea of one great use that sectarian ministers can make of the book in question has not occurred to them before, they might now make a note of it before it is forgotten. Young brethren and sisters, to you, who may from one cause or another, lack a perfectly satisfying testimony in your experience of the divinity of the work of the Lord in these latter days, which work is represented by this Church, the remarks just concluded, also apply in some measure. You can arrive at a certain and truthful conclusion in this matter by simply comparing the historical records of the Book of Mormon with the now known facts of ancient American history. As there is an astonishing agreement between them, the Book of Mormon was given by the inspiration of God; for He alone held the keys of that history in modern times, until it was revealed to His servant Joseph Smith, the great Latter-day prophet of the Lord.

Flagstaff, Arizona,

THOMAS W. BROOKBANK.

February 17th, 1910.

EVERY human action gains in honor, in grace, in all true magnificence, by its regard to things that are to come.

MINUTES OF HULL (Late Grimsby) CONFERENCE.

THE Lecture Hall at Kingston Square, Hull, was occupied by a good congregation on Sunday morning, March 20th, 1910, who had assembled to hold the annual conference of the saints in that part of the British Mission. There were present: President Charles W. Penrose of the European Mission, Elder D. Ray Shurtliff of the Liverpool office, President and Sister E. S. Horsley of the Leeds conference, President E. H. Cornwall and Elder R. L. Preator of the Newcastle conference, Elder W. H. Allan of the Birmingham conference, President Frederick W. Giles and fifteen traveling elders. The services commenced at 10:30 by singing, "Do What is Right." Prayer was offered by Elder Thomas E. King. Singing, "Now let us rejoice in the day of salvation."

The sacrament was administered by Elders W. H. B. Maughan and James M. Booth, during which a quartet rendered the hymn, "Again we meet around the board."

After some words of welcome and appropriate remarks by President F. W. Giles, the labor and statistical report was read by the clerk, and was accepted and ordered placed on file. The general and local authorities of the Church were presented in their order and unanimously sustained.

President Penrose announced that President Frederick W. Giles was about to be released to return home in April, and proposed that he receive a vote of confidence and approval and the blessing of the saints over whom he had presided with so much success. He also proposed that he be succeeded in the presidency of the conference by Elder Thomas E. King, and Elder John R. Watson succeed Elder King as conference clerk. These propositions were supported by the unanimous vote of the congregation. President Penrose explained that the work in that part of the British Mission was known for many years as the Hull conference, but in consequence of its headquarters being removed over the water to Grimsby its name was changed, and for some time it had been known as the Grimsby conference. Subsequently Hull was again selected as the most central and convenient place for headquarters, the conferences have been held there for a number of years, and the brethren in priesthood meeting assembled had agreed that its former name should be restored. If there was any objection to this on the part of the Grimsby saints or any others, it would be considered. As none was offered, the matter was put to the vote and unanimously sustained. He further explained that Elder Wilford W. Freckleton had some relatives in Ireland and desired to obtain genealogical information, and it had been decided that he be transferred to the Irish conference. This was agreed to by unanimous vote.

Elder Eli A. Clayson then reported the Grimsby branch, which he said was in good condition and most of the saints were alive to

their duties, attending their meetings and paying their tithing. The Sunday School was also active and progressive. There were many investigators who were convinced of the truth of the gospel, but did not seem to have the courage to embrace it in the face of opposition. He expressed his joy and satisfaction in being called to labor at that place which at first he felt reluctant to enter upon, but he had learned to love the people and was well satisfied with his field.

Elder K. U. Brown reported the York branch, which contained a number of very excellent members; their meetings were attended by many investigators, the Sunday School was in fine condition: the Relief Society was in splendid order, and its record was greater than of the two years preceding. He bore a strong testimony to the latter-day work, and was thankful for the opportunity to spread the glad tidings of salvation.

Elder W. W. Freckleton reported the Gainsborough branch as being a fine organization with a number of active members, a splendid Sunday School, meetings well attended, but there was a little friction among a few of the saints in consequence of a misunderstanding that had occurred several years ago, but which was of no great proportion, and on the whole the branch was advancing, many respectable people were inquiring into the truth of the gospel, and the prospects were good for the building up of a large and flourishing branch. He thanked the saints for their kindness to him, and expressed his desire to increase his efforts in the Irish conference.

President Penrose then addressed the congregation on the necessity of union, and forgiveness of each other that we might be forgiven for our faults; on the power of the evil one to bring about division and strife so as to weaken our efforts in building up the kingdom of God on earth, and on the doctrine of present revelation which was essential to the perfecting of the saints and the bringing about of God's purposes. He showed how policies and rules would necessarily be changed to suit different circumstances, while principles never change but are eternal. He bore testimony to the personal character and divine mission of the present leaders of the Church, and exhorted the saints to give heed to their words and to the teachings of those servants of God who were appointed to instruct them in their own conference and branches of the Church.

"Earth with her ten thousand flowers" was sung and benediction was pronounced by Elder D. Ray Shurtliff.

At 2:30 p.m. a large congregation assembled. Meeting opened with singing, "The Spirit of God like a fire is burning." Prayer by Elder J. Milton Booth. Singing, "Now let us rejoice in the day of salvation."

Elder D. Ray Shurtliff addressed the congregation. Expressed his pleasure at meeting with the people in Hull. and in taking part

in the great work of the latter days. He took up the history of the early Christian Church, showing the disparity of its numbers compared with those of surrounding opposing religions, and presented a similar picture of the work of the Lord in the latter days: proved that the same spirit and doctrine and priesthood are in the Church to-day that were in the Church established by the Savior and His apostles. Exhorted the saints to perform their duties in the Church that they might gain exaltation and glory in the Father's kingdom.

President Ernest S. Horsley, of the Leeds conference, said that he had labored in Hull as a missionary fifteen years ago, and formed many very pleasant acquaintances and associations. He was glad to find that some of them, who were still here, were in the faith. He spoke of the value of the opening meeting of the conference when the saints had the opportunity of learning of the labors of the elders, and of showing their appreciation and acceptance of the servants of God who were called to preside over them and over the organization of the latter days. He bore a strong testimony to the divine mission of the Prophet Joseph Smith, and to the ultimate triumph of the latter-day kingdom, and exhorted the saints to continued faithfulness.

President E. H. Cornwall, of the Newcastle conference, read from Ezekiel 3: 17-19, and went on to explain the duties of the elders and saints of the Lord to warn the inhabitants of the earth and call them to repentance so that if they would not turn from the errors of their ways the responsibility would rest upon their own heads. If we did not perform this duty the Lord would require this at our hands. If we did our duty, as the Lord told Ezekiel, He would say to us, "Thou hast delivered thy soul." The speaker related how he approached his missionary labors at the first with great timidity, but how he was now emboldened so that he could distribute tracts or preach in the streets or do anything required of him in this great work of warning the world and took pleasure in his labors. He quoted the seventh Article of Faith and enlarged upon it, and closed with a strong exhortation to all to save themselves from the blood of this generation, by obeying the word of the Lord which had been given to-day to the world as well as to Ezekiel.

The Grimsby quartet then rendered a selection.

President Penrose spoke on the word of the Lord given in this age of the world and its paramount importance. He spoke of the glorious manifestation to the boy Joseph Smith in the grove near his father's residence, and the flood of light which it brought on the personality of the Father as well of the Son, and the position occupied by Jesus Christ as the Being through whom and by whom the words and works of the Father came to the people of this globe. It also proved the truth of the saying that God is "the same yester-

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 24, 1910.

AN IMPORTANT AND SIGNIFICANT MOVEMENT.

ONE of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints states that "We believe in the literal gathering of Israel," that is to say, we have faith in the predictions of the ancient prophets as recorded in the Bible concerning the whole House of Israel in the latter days. This comprehends the entire "twelve tribes." It does not signify merely the scattered portions of the House of Jacob, commonly called the Jews. Nor does it exclude them from the promised blessings of the restoration. There was a time when the term "Israel" meant all the descendants of the twelve sons of Jacob, who was also called Israel, but when the division took place by which the "ten tribes" revolted from the rule of the Jewish King, the secessionists were called Israel, and the rest were known as Judah.

The great body of the tribes of Israel were taken into captivity and were subsequently lost among the nations; they were taken away into "the north countries." Those who were not in that band of pilgrims were scattered abroad. Judah remained for some time in Palestine with remnants of the other tribes merged into the one kingdom of Judah, but they were also scattered abroad after the entire overthrow of their kingdom by the Roman power, and they became a "hiss and a byword" among the nations of the earth. But the promises of the Lord, made through the inspired prophets of old, were as definite and certain concerning their gathering as were the threatenings and prophecies concerning their dispersion.

The preservation of the identity of the Jewish race through all the generations that have succeeded each other in the history of that remarkable people, forms an object-lesson to those who have eyes to see, in the dealings of God with the human family, and the fulfillment of His word concerning them. A great portion of the tribes of Israel has been mingled with other nations, and the same marks that distinguish the House of Judah may not be as observ-

able in the seed of Israel, but the identity of each of those tribes will be found to have continued even in their mixture with the Gentiles, and every promise concerning the entire family of Jacob and the seed of Abraham will be fulfilled to the very letter.

There are special blessings predicted concerning Ephraim, and these are being realized in their gathering to the Zion of God in the "top of the mountains," and in their special calling to "push the people together from the ends of the earth"; a movement that is not perceived or understood by the masses of mankind. But there are also particular prophecies about the gathering of "the dispersed of Judah," and *their* place of assembling is in Palestine, "The land of Jerusalem." One of the signs of the accomplishment of the work of the Father in the latter days, is this: "Then shall the Jews begin to believe, and shall gather in unto their own land." This does not signify that they will have that faith in Jesus of Nazareth as the Christ that is entertained by His followers, but a commencement thereof. It is quite remarkable that recently some of the prominent rabbis have expressed a deep admiration of the character of the Nazarene, and of the force and beauty of His teachings and His example. They are looking for the kind of Messiah that their forefathers expected, but this is a step towards the fulfillment of Hebrew prophecy concerning the Messiah.

The recent revolution in Turkish affairs has led to the encouragement of a movement started about fifteen years ago as an organized agency for the establishment of Jewish occupation of the Holy Land. Long before that date a spirit moved upon many of the sons of Jacob in different countries, and particularly in those where they suffered the greatest persecution, to look to Jerusalem as the place of their future hope and earthly redemption. The land was dedicated years ago in the name of the Lord for the gathering of Judah, by apostles of the Church of Jesus Christ of Latter-day Saints, and remarkable changes have come upon the soil since those ceremonies were performed. But the organization of the Zionist Society has given an impetus to a more practical working for the accomplishment of the Jewish gathering than anything of the kind that preceded it. And now that a more liberal government than formerly holds sway in Palestine, a very marked increase of the influx of Jews has taken place, occasioning much public notice.

Jerusalem is said to have a population of about 100,000, the very large majority of whom belong to the Jewish race. Colonies are spreading over the whole face of the land. Refugees from Russia, Roumania, Persia and other places are flocking into that country, and many of them are engaged in agriculture as well as in business concerns. Among them are progressive and well-informed settlers and capitalists, and the European and American methods of cultivating the soil are being introduced. Of course there are at present no indications that the Jews can take any part in the

government of the country which their forefathers held in possession for so many centuries, but there is no telling what may take place in these times of rapid advancement and changes of policy. The presence of a large number of Jews in Palestine is no indication of a general disposition on the part of the people of that race in the advanced nations to transfer their interests to the Holy Land. But that which we have pointed out is one of the signs of the times, and the promise that He who scattered Israel will surely gather them, came from Deity Himself and will certainly be fulfilled.

Zionism, as it is called, meets with much opposition, and at present the temporal interests of wealthy and prosperous Jews in Europe and America do not seem to favor any great transference thereof. But the Lord has said, "My people shall be willing in the day of My power," and we Latter-day Saints look as certainly for the accomplishment of this divine purpose as we do for the realization of the promise of the Savior that "not one jot or tittle shall fail, but all shall be fulfilled." While the work of the Lord is going forth to victory in all the world, the gathering of the Jews will not be the least among the important events of the last dispensation, but all will work together for the grand consummation in this "dispensation of the fulness of times."

C. W. P.

CONFERENCE APPOINTMENTS.

Newcastle	...	...	...	Sunday, April 10, 1910.
Irish	...	...	...	 17, ..
Scottish	...	...	...	 24, ..
Sheffield	...	...	...	.. May 1, ..
Liverpool...	...	...	...	 8, ..
Bristol	...	...	...	 15, ..
Manchester	...	...	...	 22, ..
Leeds	...	...	...	 29, ..

LETTER FROM PRESIDENT BATHSHEBA W. SMITH.

FROM a letter written recently by President Bathsheba W. Smith to the presiding officers of the Relief Societies everywhere, we take pleasure in reproducing some extracts. The letter was sent out as a reminder that the anniversary of the organization of the Society was approaching, and as an admonition to renewed diligence. We are pleased to say that the meetings referred to have been held in this mission, and that good reports concerning them are being received. Sister Bathsheba says:

"It is the one day in the year for the Relief Society throughout

the world to celebrate, and it is our earnest desire that the sisters should meet and commemorate this historic day in such exercises as will be worthy of record, and promote faith, loyalty and union in their respective societies; and encourage the young mothers to join in the work of charity and spiritual growth, in order that they may assist the older sisters in their labors of love among the people and get wisdom and knowledge from the mothers in Israel; those who have had larger opportunities of experience in this important field of broader and higher helpfulness and development.

"To be sure there is much practical work connected with this society which does not appeal to the young women so strongly as the more intellectual or spiritual element, but in an organization, such as our's, there is a fraternal bond of charity which makes one feel anxious to aid in any possible way, those in need of sympathy or assistance, or to bear with patience some frailty of one's nature or habit indulged in, and helps to cultivate forbearance with each other's weaknesses, the real honest, true charity and fellowship that we all need even for ourselves, which is not an idle sound or a tinkling cymbal, but the 'charity that suffereth long and is kind.'

"True charity is, in fact, the corner-stone of our organization. The Prophet Joseph in addressing the Relief Society at one of the first meetings held in Nauvoo, read the thirteenth chapter of first Corinthians to the sisters assembled on that occasion, and talked upon this subject, and exhorted the sisters to practice such charity in their lives.

"It will help all the sisters to read this chapter, or even to commit it to memory. It is a beautiful lesson and full of deep meaning. If we would apply it in our daily duties and obligations with each other we would establish in our very souls this desirable characteristic."

MINUTES OF HULL (Late Grimsby) CONFERENCE.

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day, to-day, and forever," and is not only able but willing to reveal His word now as in former times. The speaker dwelt upon the topic of latter-day gifts, blessings, and divine light, which was to increase in the earth until all things should be subdued unto God and Christ. He touched upon the practical duties of the Latter-day Saints, and urged them to daily diligence and good works to prepare themselves to enter into the Divine presence.

After singing, "We thank Thee, O God, for a Prophet." benediction was pronounced by Elder James T. Bigler.

At 6:30 p.m. the spacious hall was well filled, a large number of strangers and investigators being present. Singing, "O say what

is Truth." Prayer, Elder Parley Harbertson. Singing, "O My Father."

Elder Thomas E. King expressed his willingness to accept the position of president of the Hull Conference, and bore testimony that the Lord had indeed commenced the great work spoken of by the prophets, to be set up in the latter-days. Salvation, he said, was the greatest of God's gifts to man and to obtain it we must fight the good fight and "endure unto the end."

President F. W. Giles reported the Hull branch as being in first-class condition, the saints united, meetings well attended, the auxiliary societies doing a good work; the people of Hull were broad-minded and tolerant, and the spirit of investigation was at work among them. He thanked the saints for their kindness to him while on this mission, causing regrets at having to leave them to return home; but he had loved ones waiting to welcome him, and he was thankful to God that he could return home with honor, having done his best according to his ability. He invoked the blessings of the Lord upon them all.

The Grimsby quartet rendered, "If you could hie to Kolob."

President Penrose then delivered a discourse, which was listened to with intense interest, on the reality and origin of the spirit of man, as a personal identity which lived before the body and would live after the body, and in any sphere was a sentient intelligence capable of progress, of obedience and disobedience, and was therefore responsible to God "the Father of spirits." He quoted much scripture both ancient and modern, in proof of this and in opposition to the notion that the term "spirit" means "breath," also to show the eternity of spirit essence and of the elements commonly called matter. He referred to the consensus of opinion among the foremost scientists of the age who agree with these principles which were given by revelation to the Prophet Joseph Smith more than three-fourths of a century ago. Showed that creation out of nothing was a palpable absurdity. Touching on the theme of the hymn sung by the quartette, he showed the immensity and countless numbers of God's creations, all moving in harmony under the evident control of a Supreme Being. He explained the plan of salvation and the destiny of the human race in all their grades and varieties, and bore a powerful testimony concerning the opening up of divine communication with man in the present age of the world.

Singing, "Come, come ye saints." Benediction by Elder R. L. Preator, of the Newcastle conference.

A priesthood meeting was held on Saturday afternoon, when good reports were given and much instruction was imparted by President Penrose. The conference was pronounced "the best of all" by elders, saints and strangers.

The meetings were greatly aided by the music on the organ, rendered by Brother Norman.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol Conference have been removed to 79 Carlyle Road, Easton, Bristol.

Releases and Departures.—The following missionaries have been honorably released and sailed for home per s.s. *Laurentic*, March 19th, 1910. From Great Britain—Joseph Condie, Joseph Kerr. From the Netherlands—J. H. Smith, I. A. Jackson. Elder J. E. Works of the British Mission, has been honorably released and sailed for home Wednesday, March 23rd, 1910, per s.s. *Adriatic*.

Elders Conduct P.S.A. Meeting.—Through the influence of Brother Joseph Littler, and committeemen of Wilkinson's P.S.A., Burslem, the elders and saints of the Hanley branch were given the privilege of conducting the afternoon service on Sunday, March 5th, in the P. S. A. hall. About one hundred and fifty people were present, and showed their appreciation during the program by their undivided attention.

Meetings in Outside Churches.—The elders in the Leeds branch (Leeds conference), report that an opportunity was given them on the 15th, inst., to speak in the Mount Pisgah Chapel at that place. Elder J. C. Hall filled the appointment, his subject being "Why we believe in a Prophet." A large congregation was present and all listened attentively. Thirty-five meetings have been held in the Leeds branch in outside churches during the past fifteen months.

Branch Conferences.—A branch conference was held in the Leeds branch (Leeds conference) Sunday, March 13th, 1910. Meetings were held in the afternoon and evening, and a large number of saints and many investigators were present. The general and local authorities were voted on in the afternoon, and were unanimously sustained. In the evening Elder Joseph Condie related in an interesting manner some of his missionary experiences in the Southern States of America, after which President E. S. Horsley spoke upon the Church organization, which was very much enjoyed.

Baptisms.—Another member was added to the Portsmouth branch (London conference), by baptism in the sea, March 19th, 1910, Elder Percy L. Labrum officiating in the ceremony. The convert was confirmed the same date by Elder Lester J. Robbins.

March 19th, 1910, a baptismal service was held at the Gorbals Baths, Glasgow (Scottish conference), at which eleven were baptized, the ceremony for six being performed by Elder Lorenzo S. Burt, for three by Elder George G. Campbell, and two by Elder Richard Brown. Confirmations took place at water's edge. A number of saints and investigators were in attendance.

A baptismal service was held in the Turkish Baths, George Street, Hull (Hull conference), March 20th, 1910, at which five new members were added to the Church under the hands of Elders Eli A. Clayson and Parley Harbertson. The candidates were from the following branches: one from Hull, two from York, one from Gainsborough, and one from Grimsby.

Saturday evening, March 19th, 1910, a baptismal service was held at the Corporation Baths, Heywood (Manchester conference), when five converts were baptized by Elder David L. Pugh. Four were from Rochdale and one from Heywood.

Successful Socials.—The Relief Society of the Dublin branch (Irish conference) met on March 17th, 1910, at the home of Sister Jordan. The elders laboring in Dublin, and Elder J. T. Wise from the Newry branch, were present. President Minnie Parker presided and reported the branch to be in good condition. This society was organized in 1907 by Sister Romania B. Penrose.

At six o'clock Thursday evening, March 17th, 1910, the saints of the Dublin branch (Irish conference) met at the meeting room and enjoyed themselves in a social, celebrating the anniversary of the organization of the society, and also St. Patrick's Day. An interesting program was rendered, some of the friends of the saints giving valuable assistance.

The Relief Society of the Liverpool branch (Liverpool conference) gave a fine social on the evening of March 17th, 1910, the anniversary of the organization of this great society. A good program was rendered by local talent, President Penrose acting as master of ceremonies. A feature of the program was the reading by Sister Penrose of extracts from the speech delivered by the Prophet Joseph on that memorable day, March 17th, 1842, when the society was brought into being, the first women's society in the world.

An excellent program was enjoyed by the saints of the Swinton branch (Manchester conference), during the evening of March 19th. The object of the affair was two-fold, partly for the benefit of the Relief Society and partly to honor one of the members of the society who will leave for America shortly. A nice work box was given the sister who is leaving. Over £1 was collected to aid the society.

The social held in Foresters' Hall, Hull (Hull conference) March 21st, 1910, was a success. It is only fair to say those who took part as well as those who worked for its successful outcome, did so in a very creditable manner. The listeners are also worthy mention as they were not few in number. The program was of a high class. A small charge was made for admission, which will go to purchase hymn books for the Sunday School.

A fine box party was given under the auspices of the Belfast Relief Society at 40 Donegal Street Chambers, Belfast, on Thursday March 17th, 1910, celebrating the sixty-eighth anniversary of the organization of the Relief Society. A lively and entertaining pro-

gram was rendered by the elders and members of the branch. Lunches were prepared by the sisters and arranged two in a box and sold, the net proceeds going to the Relief Society to aid them in their labor of love.

Testimonies of Non-Members as to Healing.—"I am a man with a family. While at work unloading a car of timber I was caught and thrown into the air about fifteen feet, alighting on my head. I had been confined to my bed for eight weeks with the worst pains imaginable in my head; it seemed that the doctor could do nothing for me. I had commenced to lose courage when one day a friend called (who is a 'Mormon') and told me of the elders. I had faith and asked that they call and administer to me. They did so, and from the time that they laid their hands on my head I commenced to gain strength and now I am able to eat a hearty meal and walk out. I know that I was healed by the mercy of God through the prayers of His servants."—JOE BOOTH, 6 Edward Street, Hyde, Cheshire.

"My name is Mrs. Morrison. My little child was ill for a long time with a bad case of brain fever. The doctor had given her up and said she could not live, but I had faith and asked the elders to administer to my little one. They did so, and in a short time the pain and fever had almost entirely left her. Now she is perfectly well and I know that it was done by the power of God made manifest through His servants."—MRS. HARRIET E. MORRISON, 24 Queen Street, Hyde.

One Sister's Experience.—Sister Florence E. Vincent, of London, has had a quite an experience in connection with the gospel of Christ as taught by the Latter-day Saints. She was a member of a Baptist Sunday School for many years, but was not impressed by the teachings imparted there regarding the Deity. The idea that a God who was unchangeable, as the Scriptures declare, should speak to His creatures on earth in early times, but shut Himself up so that He could not be heard nor found in latter days, found little or no response in her heart. Again, the wide difference between modern "Christian" doctrine of salvation, and the pattern set by Christ and the Apostles, attracted her attention, and added to her confusion. But happily she made the acquaintance of a young married couple, who were members of the Church of Jesus Christ of Latter-day Saints, and before the light of truth received from them the mists began to clear away. Following the admonition of Paul (I. Thess. 5: 21) and of James (James 1: 5) she soon discovered that the true gospel in all its pristine purity was again on the earth; that in spite of the efforts of the evil one to blind the eyes of the world by vain dogma and superfluity of mystery, the light of heaven was shining to earth, and the blessing and privileges of the ancient days were really being enjoyed. It

was a happy discovery and, although hindered from embracing the truth by relatives and friends who opposed her, she was blessed with many evidences of Divine favor through faith and prayer. On October 17th, 1909, she was permitted to enter the waters of baptism, having her sins remitted by such obedience, and receiving the answer of a good conscience toward God. She regards the truth which she found as a pearl of great price, and closes her testimony with the prayer that she may remain true to her covenants to serve God in spirit and in truth.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—THE CHURCH AT ANTIOCH AND AT JERUSALEM.

Texts: Acts 11: 18—30. 12.

I.

1. The Saints glorify God when they understand that He has granted the Gentiles repentance unto life.
2. Those who were scattered at the time of Stephen's martyrdom, travel as far as Antioch, preaching to the Jews.
3. Barnabas sent to Antioch. (a) Barnabas seeks Saul. (b) Takes him to Antioch.
4. Prophecy of Agabus concerning the famine. (a) In the days of Claudius Caesar. (b) Help sent to those of Judea. (c) Disciples first called Christians at Antioch.

II.

1. Persecution under Herod. (a) Death of James. (b) Imprisonment of Peter. (c) His remarkable deliverance. (d) The prayers offered up for him. (e) What season was this? (f) The keeper of the jail, and the soldiers make peace with Herod.
2. Herod assumes credit that belongs to God. (a) Dies a miserable death. (b) After his death the word of God prospers.

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